

# *the Nation*

Volume I No. 6 • March 3, 1994  
*every two weeks*

**\$1.50**

**MISTISSINI**  
**RAID DES BRAVES**  
**LAND CLAIMS**  
**TOURISM**

**SUPREME**  
**COURT**  
**HYDRO TRASHED**

**WARD**  
**CHURCHILL**  
**SPORTS RACISM**

**AND MORE...**



## NOTICE OF MEETING

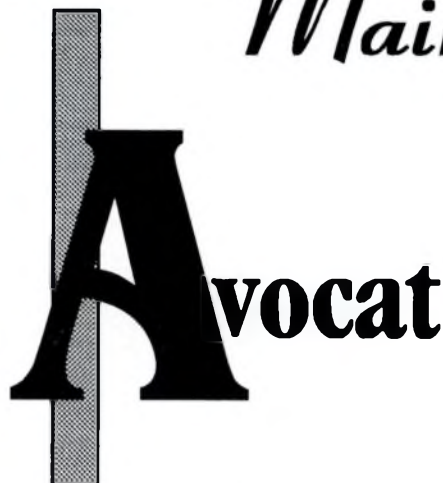
*A notice is hereby given that a meeting of the Council of Commissioners of the Cree School Board will be held in Wemindji on March 9 & 10, 1994.*

*The Executive Committee of the Cree School Board will follow the meeting of the Council of Commissioners on March 10, 1994.*

---

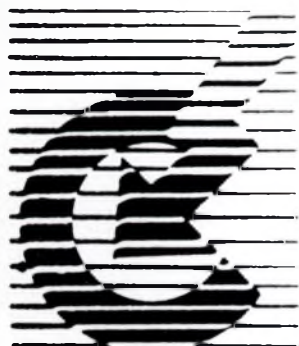
*The Cree School Board Management Group had their meeting in Waskaganish on February 22, 23 & 24, 1994.*

*Robert  
Mainville*



1155 UNIVERSITY  
BUREAU 707  
MONTREAL, PQ  
H3B 3A7

Telephone: (514) 874-9011  
Telecopieur: (514) 874-9008  
Cellulaire: (514) 942-7201



## **Make Electricity Work For You Instead of Costing You**

*An independent energy consulting firm, the Goodman Group says that Quebec loses up to 27.3 Terawatts of electricity each year.*

### **How much is this waste costing your company?**

Do your bills total \$36,000 or more?

**Electroflow** can help to cut your electrical bills by **up to 30%**.

**Electroflow** systems doesn't harm our environment and makes good logical business sense.

**Electroflow** is **Fail-safe** and **Guaranteed**.

**Electroflow** will enhance your businesses competitive edge in today's world markets.

IT COSTS YOU NOTHING TO FIND OUT IF WE CAN HELP YOU.

**Give us a call at 514-278-9522 for an appointment to have:**

ELECTROFLOW INC.

Jean-Luc Viens

Fax: 514-278-9525

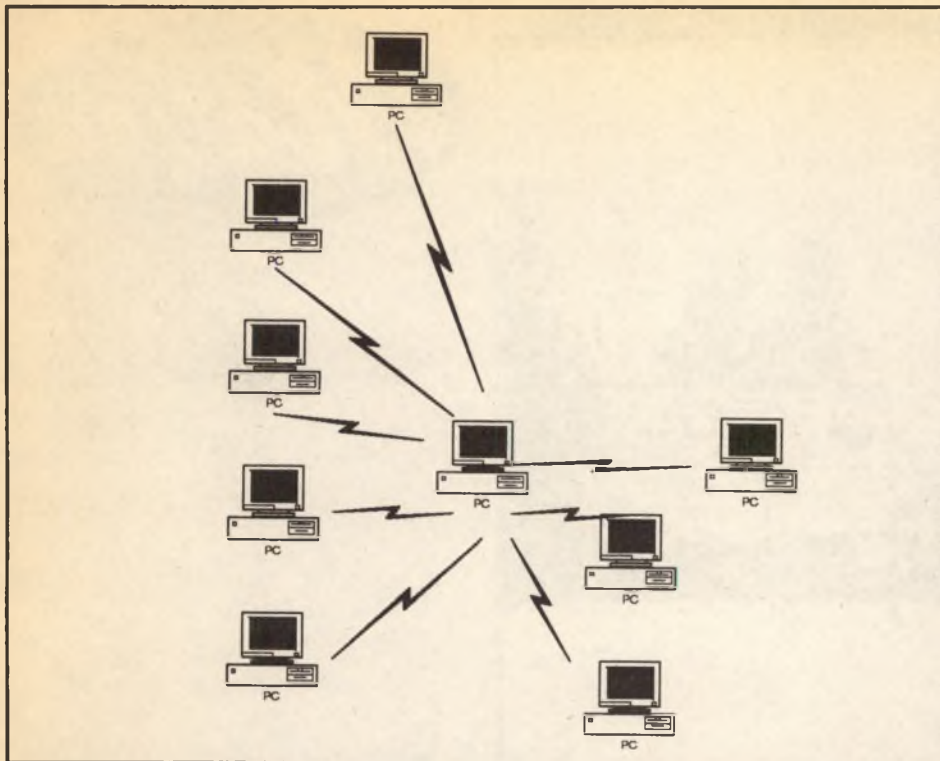
5609 Parc Ave.

Bureau 4

Montreal, Quebec

H2V 4H2

**A Free Electrical System Audit**



## DISCOVERING A NEW WORLD

There is a whole new world opening up and we're late starting. The new world I'm talking about is computers. Everyone's seen them. You know the one sitting in your closet which you bought five to 10 years ago. You took it out of the box thinking of the possibilities of how you could use it, but you had to be fluent in computer language, Klingon or whatever.

So you just ended up playing video games on it until you got your Nintendo. Then it ended up in your closet. Well, now things are different. Now there's Mac's, 486's, Pentium, laptop, cache, non-cache, megs, Soundblaster, Deskjet, laser, MHz, ROM-RAM, virtual memory, mouse and, of course, DOOM.

But things are simpler, honest. Now you can virtually turn on the computer out of the box and start typing away and do your school project, your business proposal, work on spread sheets, daily planner, fax, e-mail and of course put out a magazine. With a DOS-Windows program you can just point the mouse and get basically whatever you need without using an instruction book. Everything's on screen.

There are different types of programs you can get. Pagemaker, Wordperfect, Coreldraw... depending on what you want to do. It doesn't come cheap though. Be prepared to pay \$2000 for a really good system. The basic system consists of a screen, keyboard, mouse, printer if you want to print and a box for

the brains and memory which is the hard drive and CPU. That's where cache, non-cache, megs, ROM-RAM, etc. come in. It depends on what you want to spend. The point of all these things is to make it go faster. Speed is the bottom line.

Another interesting little toy is the fax/modem. This piece of hardware lets you talk to other computer operators through the phone line. There are BBS's which are bulletin boards. Just dial up and there are hundreds of topics to choose from. You can read up on what's happening in Mexico with eyewitness accounts of the uprising. A debate or question in religion, politics, philosophy, social, health, feminism, native issues or just exchange a recipe, and best of all you can reply to everything.

Everyone who posts in the BBS is just like you and me, only they have access to the technology. The potential is there to reach thousands if not millions of people. Just pay your \$60 annual membership fee and you're hooked in. So in the coming weeks, we will give you an introduction to the different aspects of computers.

Technology is developing at a rapid rate. But before we adopt any of it, we must meet it on our terms. So we can adapt it for our needs-not let it take away from our culture but enrich it with Cree way of thinking (Eeyou ditaaitimuun). So let's all plug in and join the new world. By the way, DOOM is this really cool game where you get to...

BY ERNEST WEBB

# CONTENTS

## NEWS

- 5** MIXED FEELINGS ON MINES  
NO COMPENSATION FROM GOLD
- 7** HYDRO TRASHED IN COURT  
CREE JUBILANT OVER RULING
- 7** BRIEFS • JUNO FOR WAPITAN?,  
FORT ALBANY RADIO WANTS YOU
- 18** AWASHISH ON ECONOMY  
CREE LANDS NOT UP FOR GRABS

## COVER

- 10** MISTISSINI RAIDED  
RAID DES BRAVES RACE REPORT
- 12** THIS LAND IS OUR LAND  
CHIEF MIANSUM ON LAND CLAIMS
- 14** NORTH OF 50  
HELLO, MISTISSINI
- 15** MISTISSINI'S TOURISM PLAN  
TAPPING INTO ECO-TOURISM
- 16** TRAPPERS WARY OF TOURISM  
THOMAS COON CAUTIOUS
- 17** WAAPUSKWAPEU  
ROBERT LONGCHAP'S STORY

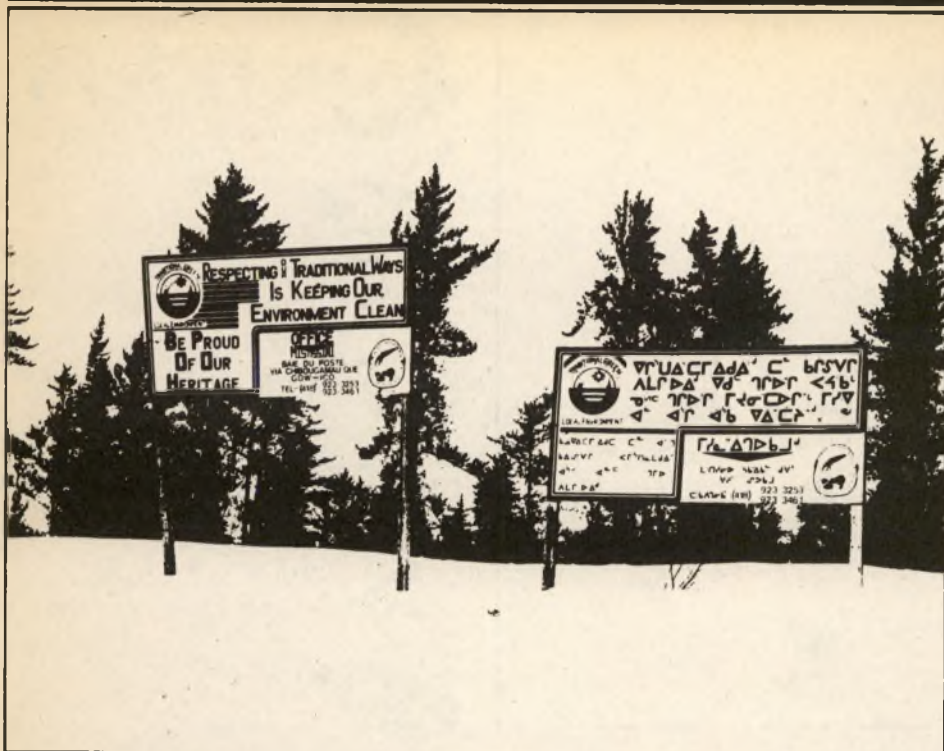
## SPORTS

- 18** CHIBOUGAMAU RALLYE  
31-YEAR-OLD MACHINE WINS
- 21** WHAT'S IN A NAME?  
WARD CHURCHILL ON SPORTS NAMES

## BOOKS

- 19** INDIANS ARE US?  
DOCUMENTING GENOCIDE

MARCH 3, 1994



## SELF-DETERMINATION AND HARMONY

There is a perception that by incorporating technologies, foods or ideas into our native culture from the outside, we are no longer native. I've heard such comments as "you can't skidoo down the aboriginal trail forever," or the infamous argument made by lawyers in the 1970s court cases that since Crees ate cheese, we were no longer Cree. This is an interesting comment when you look at the contributions that the aboriginal race made to the world.

Before the "boat people" came over from Europe, there were less than 30 varieties of vegetables utilized in the "known" world. Today, there are over 200, the vast majority compliments of native agricultural practices. Where would Europe have been today without the potato or tomato? Perhaps you wouldn't miss corn? Vegetarians everywhere should thank the native people for making their lives easier and tastier.

Canoes and snowshoes are still in use today and in the past helped to open up this continent to early non-native immigrants. Kayaking is an Olympic sport. All are native technologies adopted and utilized by non-natives to this day.

The American constitution is based in part upon the Great Laws of the Iroquois Six Nations Confederacy. Not at all a bad idea, yet I do not see the non-native American adopting all the manners, culture, ideologies, etc. of the native. No, they incorporated what they needed to make their society grow and progress.

This is what I want also, that our society will grow and progress in a beneficial manner. To this end I will look at all examples of what is around in my environment and utilize what is necessary for it to do so.

The point of this is that I do not want our society to stagnate so that we can fit into some non-native's perception of what natives "really are." Only the members of any given society have the right to determine the future of their society. For an outside force to change that, no matter how beneficial the intentions, is still oppression. Is this not what the Québécois have been saying all along? That they wish to control their destiny and culture in the manner they see fit?

Why then is it so strange that native people would want the same thing?

I would propose that in Quebec the elements that are into creating and maintaining derogatory native stereotypes be recognized as the small-time hypocrites that they are. For two minorities in Canada to fight each other in such a fashion is neither logical nor productive. I would go further and say that we should be allies in our campaigns to ensure the survival and well-being of our respective communities.

BY WILL NICHOLLS

*the Nation*

### EDITORIAL BOARD

ERNEST WEBB  
WILLIAM NICHOLLS  
CATHERINE BAINBRIDGE

### BUSINESS MANAGER

BRIAN WEBB

### NEWS EDITOR

ALEX ROSLIN

### PHOTOGRAPHY

NEIL DIAMOND  
PIERRE LEMAY

### DIRECTORS OF SALES

DANIEL LAROCHE (VAL D'OR)  
CELYA LISTER (MONTREAL)  
GILLES MOREAU  
(CHIBOUGAMAU, CHAPAI, UNGAVA REGION)

### LAYOUT & DESIGN

KATERINA CIZEK

### AD LAYOUT & DESIGN

HILARY JONES

THANKS TO:

AIR CREBEC AND  
THE MISTISSINI FIRST NATION FOR  
TRAVEL ARRANGEMENTS FOR THIS ISSUE.  
ALSO: FRANCINE CHARLAND, ROBIE  
NICHOLLS & CRISTOPHE BEECKMAN, OUR  
KAHNAWAKE DISTRIBUTOR.

THE NATION IS PUBLISHED EVERY TWO WEEKS  
BY BEESUM COMMUNICATIONS.  
CIRCULATION 6,000.  
PRINTED BY QUEBECOR INC.

THE NATION	ADS IN MONTREAL
5678 PARK AVENUE	514-766-8120
P.O. BOX 48036	ADS IN VAL D'OR
MONTREAL, QUEBEC	819-825-6764
CANADA	ADS IN UNGAVA
H2V 4S0	418-748-4677

EDITORIAL  
514-278-9914 (FAX) 514-272-5659

#### SUBSCRIPTIONS:

INSTITUTIONAL: \$60/YR ABROAD: \$65/YR  
INDIVIDUAL: \$45/YR ABROAD: \$50/YR  
©ALL RIGHTS RESERVED.



PHOTO BY: NEIL DIAMOND

## MIXED FEELINGS ON NEW GOLD MINES

Cree leaders have mixed feelings about two new gold mines opening soon in the Mistissini territory. The mines may lead to economic spin-offs for Crees, but have also renewed concern about a lack of compensation for the exploitation of resources on Cree lands.

Don MacLeod, economic-development coordinator for the Mistissini First Nation, said discussions are on-going about the possibility of some contracts to Crees for slashing, road construction and construction of facilities. Crees will also be able to apply for jobs in the mines.

Especially promising in terms of contracts is the open-pit mine that the company Metall Mining plans to open in the Troilus Lake Basin about 100 km west of Mistissini. The mine site will require several square-kilometres of forest to be clear-cut, work which MacLeod hopes will go to Mistissini Crees. The company recently submitted an environmental-impact study to Quebec and is awaiting an okay to start production.

The mine has an expected lifespan of 14 years, and will eventually be 200 feet deep and several miles across. At the end of operations, the company has agreed to turn the pit into a small lake and stock it with fish. Environmentally destructive milling for both mines will be done in Chibougamau.

A second gold mine, this one an incline mine, will be operated by

MSV Ressources 310 km northeast of Chibougamau, at the source of the Eastmain River. Production will get underway this summer, continuing until the end of 1997 and yielding 50,000 ounces of gold annually. Based on current retail prices, that's \$80 million worth of gold over four years. A 100-kilometre winter road has already been built to connect the site to existing roads.

MacLeod said mining companies are more conscientious today than they used to be. "They're trying to keep in touch with us. They're watching the environment quite a bit more. Before, they used to come in with no consideration about anything."

But Deputy Grand Chief Kenny Blacksmith said the mine owners are operating without providing any compensation to Mistissini or the trappers affected by the operations. He said no company has ever provided such compensation for exploiting Cree lands, a situation that has to change. "If we are going to have self-government, we need to have self-financing. What better way than benefitting from our resources? At some point, we have to put pressure on the company. I think it's time we stood up," he said.

"The Grand Council will always do what it can to emphasize the need to benefit from resources and support the communities. But the demand has to come from the community most affected."

BY NATION STAFF

## COON COME SLAMS HYDROGEN PLAN

BY ALEX ROSLIN

Hydro-Quebec's plan to export hydrogen energy to Germany will mean greater destruction of Cree lands, said Grand Chief Matthew Coon Come. "Can you not accomplish your goals through greater conservation and greater efficiency?" asked Coon Come at a conference of the prestigious Association for Canadian Studies in German-Speaking Countries late last month.

"Are there not ways of producing hydrogen which are less destructive of the environment? Surely, it is not in the interests of the environment and humanity for you to export your environmental problems by causing the construction of mega-projects on our lands."

Hydro-Quebec has plans to export hydrogen to Germany and France for use in run cars and other vehicles. Under the plan, up to 25,000 megawatts of hydrogen could be eventually produced in Quebec using electricity generated through hydro-electric projects like Great Whale.

Coon Come also attacked Quebec and Canada for conducting unsustainable clear-cutting on Cree lands. "The lands of aboriginal peoples are now being exploited without regard to the requirements of the law or sound environmental-management principles, so that non-aboriginals can benefit. I consider this to be a form of environmental racism."

The Grand Chief also addressed the issue of sovereignty, observing that several prominent Quebec nationalists were present in the audience. "The Cree people are neither cattle nor property, to be transferred from sovereignty to sovereignty or from master to master. We do not seek to prevent the Quebecois from achieving their legitimate goals. But we will not permit them to do so on Cree territory and at the expense of our fundamental rights, including our right to self-determination."

He also called on Quebec to recognize the aboriginal right to self-determination.

The Nation welcomes letters to the editor, comment pieces and other submissions from our readers. We strive to reflect all opinions in our pages.

## Broken promises

### Letter to the editor:

If you are one of the Crees wondering about Cree funds invested, it's your right to that information as stated by the Grand Chief, Matthew Coon Come, of the Cree Nation. I remember the time I first heard about the food wholesaling that was going to be established in Val d'Or. I was very proud of it. But since then I've changed my thoughts towards it. It was supposed to promote buying Cree, and the food was supposed to be inexpensive and that it would create jobs.

Now since the New Year 1994, I find that the costs of the food has increased. For instance: items which were at \$1.36 increased to \$1.41, an increase of 5 cents. Another item at \$1.63 increased to \$1.80, an increase of 17 cents. In one of their statements they stated that they

would buy many items directly from the manufacturer. But I question that also. Concerning the employment, I think there are almost eight Natives who work there and it's a Cree company. The rest are non-Natives.

In conclusion, it's sad to say that the

Cree economic development efforts in job creation are a failure and that I support the Grand Chief's statement in *The Nation* magazine, and I think it's time for a major change, for the benefit of the Younger Generation.

Jimmy W. Cooper Sr., Waswanipi



PHOTO BY: WILL NICHOLLS

March 12-13

Albany, New York



## Hands Across The Border

An International Conference to Save James Bay

Workshops include:

Cumulative Impacts  
Human Impacts  
Economic Impacts  
Employment Impacts  
Transmission Impacts  
Wildlife Impacts  
Assessing Impacts

Conference Speakers:

Chief Billy Diamond  
Chief Matthew Mukash  
Ambassador Ted Moses  
Brian Craik  
Brian Fleming  
Ashok Gupta  
among others

Registration Fees:

Student and Senior : \$25.00 (\$15.00 in advance)  
Regular : \$35.00 (\$25.00 in advance)  
Dinner Saturday : \$15.00 (advance sale only)

Advance registration and dinner ticket sales by March 9

Checks payable to P.R.O.T.E.C.T., INC.

P.O. Box 203, Goshen, NY 10924

Phone: 914-496-5334 for more information

Need to get your information to the Cree Nation?

## Why not consider *The Nation's* new ANNOUNCEMENT AD PAGES

If you are planning to publish a brochure, flyer or newsletter, this option is perfect for you.

Your information will be professionally designed and laid out to appear in your own dedicated page or pages in *The Nation*.

It's hassle-free and cheaper than doing it yourself. Most importantly, your information will be sure to reach everyone throughout *The Nation*.

**If you want to reach the Crees,  
call the #1 magazine  
in the James Bay area.**



**Tel.: 514-278-9914 Fax: 514-272-5659**



PHOTO BY: WILL NICHOLLS

## CREES WIN SUPREME COURT FIGHT

Crees have won a victory against Hydro-Quebec in the Supreme Court. The court decided unanimously on Feb. 24 that there must be a federal environmental review of all future Hydro-Quebec dam-construction projects that are necessary to fulfil contracts to export electricity to the U.S.

"This will give us a little time to enjoy the present peace," said Deputy Grand Chief Kenny Blacksmith. "The Whapmagostui people will really have a chance to stick out their thoughts on the social impacts [of the proposed Great Whale project]. We all learned from James Bay I. We certainly don't want to go through another phase with Great Whale."

The Supreme Court ruled that the National Energy Board (NEB) has the power to impose environmental conditions on Hydro-Quebec export contracts. The case has been before the courts since 1990, when the NEB ruled that Great Whale and other new energy projects require an environmental review if the project is linked to an export contract. Hydro appealed that ruling even though the same ruling granted Hydro-Quebec seven licenses to export energy to Vermont and New York State.

Luis Eguren, coordinator of the Grand Council's campaign against Great Whale, said the Supreme Court ruling is important because it establishes that Ottawa has jurisdiction over future Hydro-Quebec projects. Eguren also said the court avoided dealing with one key issue before it: whether the Crees lost their aboriginal rights in the James Bay Agreement of 1975. By avoiding the issue, the ruling implicitly challenges the

federal position that the James Bay Agreement did in fact take away Crees' aboriginal rights.

Hydro-Quebec is downplaying the Supreme Court decision. Jean Bertrand, a lawyer for the utility, told *The Nation* the Great Whale project won't be affected because it is already undergoing five environmental-review processes. He said the decision also will not apply to the 820-megawatt Sainte-Marguerite project, which has already undergone a provincial environmental review. This review recommended last June that the proposed project shouldn't be built and that Hydro-Quebec should go back to the drawing board to design a less destructive project. But that didn't stop Premier Johnson from okaying SM-3 last week. Construction will start this spring.

Eguren disagreed with Bertrand. He said it's not clear whether the ruling means the SM-3 or Great Whale projects will now be subjected to new forms of environmental reviews. This ambiguity gives the Crees another avenue to challenge future projects in the courts, Eguren said.

Hydro-Quebec also announced last week that it again overestimated the growth in Quebec's energy demand. The utility predicted that electricity sales would rise 5.7 per cent last year, but in fact they rose only 3.8 per cent. As a consequence, Hydro-Quebec is putting off the date for commissioning the SM-3 project by one year. The Eastmain-1 and Ashuapmushuan projects have also been put off for one to two years.

Work on Great Whale is still scheduled to start in 1998.

BY ALEX ROSLIN

MARCH 3, 1994

*the Nation*

## CREE TO WIN JUNO?

Moose Factory's own Wapistan (a.k.a. Lawrence Martin) could be the first aboriginal person to win a Juno under a new First Nations music category.

Wapistan's debut album *Wapistan Is Lawrence Martin*, a favourite at *The Nation* office, is one of five recordings nominated in the new category. Wapistan was born in Moose Factory, and went to school in North Bay. Later, he became executive director of the Wawatay Native Communications Society based in Sioux Lookout, where he eventually was elected mayor.

The First Nations recording industry and artists succeeded in pressuring the Juno's people to create the new aboriginal category in time for the next awards ceremony on March 20.

*Wapistan Is Lawrence Martin* is the first release not only from Wapistan, but also from his label, Wawatay Recordings of Stouffville, Ont. (info: 905-640-6966). Wawatay has already come out with a brilliant second release, Murray Porter's *1492 Who Found Who?*, which is sure to be in the running for the Juno's next year (a review will appear in our next issue).

Other artists nominated for the Juno's this year: New Brunswick Micmac band J. Hubert Francis and Eagle Feather for two songs *Booglatamooti (The Indian Song)* and *Grandfather*; Sazacha Red Sky for her song *The Prayer Song*; and the drum group Stoney Park Singers for the album *Stoney Park*.

—Nation staff

## FORT ALBANY STATION SEEKS INPUT

Fort Albany's CFKA radio wants news articles and other contributions from First Nations peoples, says Mike Metatawabin, news director at the Cree-language, First Nations-run radio station on the west coast of James Bay. The eventual audience is all Native people in northwestern Ontario. Mike also wants to hear from video producers. Info: 705-278-3357. Fax: 705-278-3326.

—Nation staff

## HYDRO MUST CHANGE: ENGINEERS

Quebec's energy policy is on the wrong course and needs to be revamped with input from the public, says the union representing Hydro-Quebec

BRIEFS CONTINUED ON PAGE 8

engineers.

"We're worried about the energy overcapacity," said Louis Champagne, president of the 1,550-member Syndicat professionnel des ingenieurs. "Why do we build things we have no need for? We can't build dams just to build dams. Before we spend the money, we should be sure we need it or that we can't get the energy in another way."

Champagne called on the government to create an independent board to regulate Hydro-Quebec and give the public a say in energy policy. "We would be happy to see Hydro-Quebec controlled by the people."

The union leader also criticized former Energy Minister Lise Bacon for pushing hydro-projects "even if the demand was not proven," and was skeptical about Natural Resource Minister Christos Sirros's recent promises to reform Hydro-Quebec. "Sirros's statements sound good, but we don't know what the Liberals have in mind. Maybe it's just an electoral exercise."

Champagne also said his union's

members "are sympathetic" to Cree concerns about Great Whale. "If we can't arrive at an agreement with the First Nations [on Great Whale], we should maybe not build the project."

—Alex Roslin

## "TAKING MONEY IS WRONG":

### TULUGAK

A different thinking about hydro mega-projects is taking hold in Inuit country. At least, that's the perception of Harry Tulugak, the former mayor of Puvimutuk (Inuit for "Povungnituk"). "A lot of people are saying that man should not alter the face of the Earth in a way it shouldn't be altered—more and more people," he said.

Tulugak mounted an unsuccessful campaign for the presidency of Makivik Corporation in 1991 against Senator Charlie Watt, the long-time head of the Inuit administrative body who has been nicknamed "Megawatt" because of his favourable stance on hydro-projects. Tulugak managed to capture about a

third of the votes despite Watt's hold over the organization. Tulugak's campaign promised jobs and an end to corruption. The next election for president is scheduled for this spring.

Tulugak said many Inuit are frustrated by the entire direction of Makivik and want change. "Any and all processes that Makivik has engaged in over the past 18 or 19 years in the name of its beneficiaries have not produced tangible things for the future generations. It's a pitiful situation. Whole generations are committing suicide. They have nothing to look forward to in the future. Somebody is doing something wrong."

Puvimutuk is one of two Inuit communities that never signed the James Bay and Northern Quebec Agreement. "Taking money is wrong," Tulugak said. "Extinguishment is wrong."

Tulugak also commented on the recent collapse of a multi-million-dollar deal between Makivik and Quebec on compensation for the Great Whale project. "It's just more proof that

BRIEFS CONTINUED ON PAGE 9

# We want to know what's going on on the other side of the bay.



We started off on the east coast.

Now we're bi-coastal.

*The Nation* welcomes contributions from its new readers on the west coast of James Bay. We welcome your stories, legends, news tips, photos, art, letters, comments, birthday and marriage announcements.

**CALL US AT 514-278-9914 OR FAX: 514-272-5659**

CONTINUED FROM PAGE 8

Makivik is barking up the wrong tree. They should be up north instead of making deals in the south."

—Alex Roslin

## TAX BREAK FOR NATIVES

A court has ruled that Revenue Canada can no longer level corporate taxes on band-owned businesses. Judge D.G.H. Bowman, of the Tax Court of Canada, recently set a new precedent when he ruled that the Otinek Development Corporation Ltd. is exempt from taxes because its owner, the Opasquaick Band of Manitoba, has the same status as a municipality. Municipally-owned corporations in Canada are exempt from both provincial and federal corporate taxes.

The ruling means that any other Native band in Canada can apply for corporate tax-free status. It may also mean that Native businesses could be exempt from paying taxes both on and off reserve. The tax-exemption may also be retroactive.

—Nation staff

## LAY OFF MOHAWKS: BLACKSMITH

Give the Mohawks a break, says Deputy Grand Chief Kenny Blacksmith. The Mohawk people are being unfairly villainized by the Bloc Quebecois and media, said Blacksmith. "We have got to have some peace sometime."

Some Quebec media like *La Presse* and the Bloc have stepped up a campaign to portray the Mohawk communities as armed camps taken hostage by roving bands of violent criminals, cocaine-pushers and the Mafia. Blacksmith said the Mohawks have been portrayed unfairly. "This brings home the message that history repeats itself," he said. "Native people will always be bashed. It certainly has not promoted better relations between natives and the government and the rest of Quebec society."

—Nation staff

## MAAMUITAAU WINS AWARD

*Maamuitaa* has won a Certificate of Merit from the Canadian Nursing Association for the documentary, *Sugar Diabetes in the Cree Community*. The half-hour documentary was produced for the Cree-language CBC program by Solomon Awashish, with help from

writer-broadcasters Emma Saganash and Matthew Iserhoff.

The documentary explores the causes and impacts of the life-threatening condition, which is twice as prevalent among aboriginal people as in the rest of Canadians. The nursing association presents awards every year for outstanding journalistic work on health issues. The award will be presented in a ceremony in Ottawa, Ont. in March.

—Nation staff

## REV. OTTEREYES HITS THE AIR

Waswanipi Cree evangelist Billy Ottereyes is starting a gospel broadcast on an American radio station on March 7. The Cree/English program will be heard through 18 states and six provinces, including the James Bay Cree territory, Monday to Friday at 9 p.m. Tune into 1170 AM (WWVA radio from Wheeling, West Virginia).

—Nation staff

## APPEAL FROM NATIVE PRISONERS

Native prisoners at the Washington State Penitentiary have been given an ultimatum. The prison chaplain, Ron

Willhite, has issued a memo saying they have to get rid of either their medicine bag or their eagle feathers, but can't keep both religious items. Willhite's reasoning: no Native American religion ever made use of both items. Every single culture includes only one or the other item in its spiritual activities, claims the chaplain.

Native prisoners are reacting with anger to the decision. "This has been a final insult to these brothers," says Lynne Wright, a legal advisor to the prisoners. Wright has issued an international appeal for support and letters of protest. He says outspoken First Nations prisoners have been sent to solitary confinement in the prison's "Intensive Management Unit." Wright also condemns chaplain Willhite for requiring that aboriginal prisoners purchase religious items from "authorized" sources.

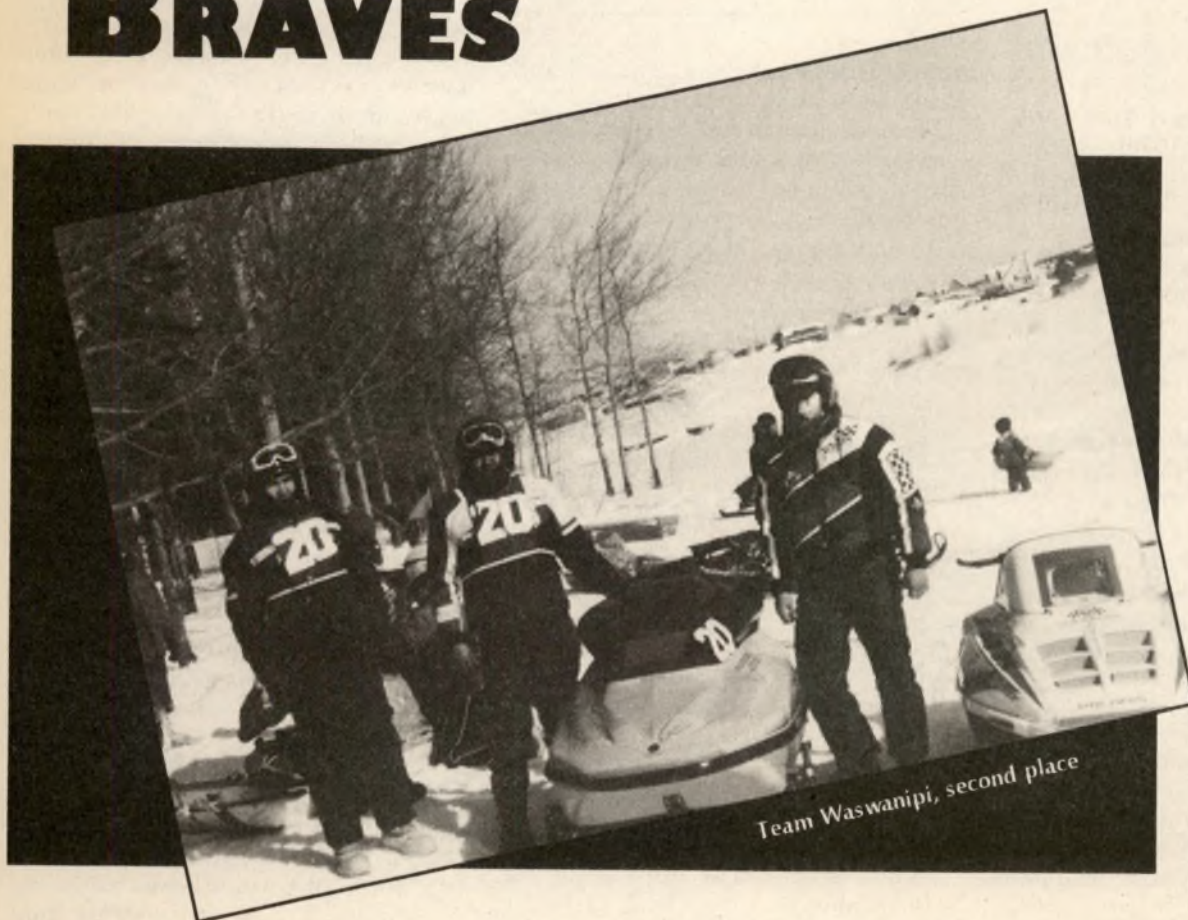
Letters of protest can be sent to: Superintendent Tanna Wood, Washington State Penn., Box 520, Walla Walla, WA, 99362-0520, U.S.A. For more info, contact First Nations prisoners Dewey Sigo (#264736 6-A-17) or Clifton Briceno (#274606 I.M.U.) at the same address.

—Nation staff





# RAID DES BRAVES



Team Waswanipi, second place



Photos and  
story by Will Nicholls

Despite their less-powerful machines, two Cree teams placed among the top four in the annual 1,400-km Raid des Braves snowmobile race.

For the first time this year, the race had a stop-over in Mistissini, where most of the community was on-hand to greet the racers. Of course, the Mistissini team was mobbed as it crossed the finish line. The other Cree team was from Waswanipi. The only other native team came from Point Blue.

When the race finished in St-Felicien, the team from Amos was in first place and there was a three-way tie in terms of points for second between Waswanipi, Mistissini and Lebel-sur-Quevillon. Officials ruled that the times for the final stage of race would be the deciding factor for the final standings. Waswanipi was ruled the second-place winner and Mistissini dropped to fourth place, even though they had to make repairs during the race.

The race has grown. The first year it was a one-day race, year two a two-day race, the third year three days, and this year it's four days long and 400 kilometers more.

Next year's fifth annual Raid des Braves is expected to be five days long. Personally, I can't wait for their 20th anniversary.

The only mishap was the breaking of one of the poles holding the finishing line banner due to high winds. The stage before Mistissini was the longest of the race, and the teams showed it.

All racers, mechanics, helicopter pilots, medical staff and other volunteers ("Raiders") stayed at Mistissini's culture camp, where they were treated to some of the famous Cree hospitality. They were given traditional foods such as spun goose and beaver. There was caribou stew with bannock. Fresh spruce boughs were laid on the floors of the many styles of tents, teepees and other traditional lodgings used by the Crees where the "Raiders" would be sleeping that night. All participants in the race said Mistissini was the best check-point the "Raiders" had experienced during the race.

Linda Moalli, one of the "Raider" volunteers, told *The Nation* why she liked to help: "This is fun. You meet people. You know, you live in Montreal and people there don't talk to people and

there's no friendship. If you say hello to someone in the metro, they think you're crazy, but here everyone says hi. It's marvellous. It's something you don't see every day in Montreal."

Mistissini team members were Larry MacLeod and brothers Norman and Claude Coonishish. They were sponsored by the Mistissini Band, Meechum's Store and Round Point, a Chicoutimi car dealer. Norman said the other skidoos had the advantage in speed on roads and ice, but in the bush his team's experience helped to get them to second place by the time they hit Mistissini.

The Waswanipi team came in fourth at Mistissini. The team members were Don Saganash, Peter Longchap and Norman Voyager. Team Waswanipi was sponsored by their Band and recreation department, the Waswanipi Lion's Club and Mista Corporation. The team was in last year's race too, but due to an accident they didn't finish. This year, Don said the XLT's were the best on the level stretches as they were the fastest. Team Waswanipi felt that there was too much road and not enough bush on this year's route. They modified their sled for this year's race after learning more about the dynamics of a racing sled. At press time, they were planning to enter the Chibougamou Rally if their skidoos survived the Raid des Braves.

Race organizers said the problems encountered on the course are usually with racers' equipment, not the racers themselves. Only one problem has ever arisen with the racers. It seemed one team went south from Lac St-Jean one year instead of north. They arrived at 10 at night instead of with the other racers.

This year, the race started at Lebel-sur-Quevillon and stopped at Amos for lunch. Next on the list was Matagami to end the first day of this gruelling race. The next day, they swung back to Lebel-sur-Quevillon and on to Chapais for lunch, and then on to Mistissini. The following day was a little lighter; they only had to get to Chibougamau. The last stage was Chibougamau to St-Felicien.

Teams are composed of three racers and one must carry a sled with required equipment. All team members must stay together throughout the race.

-- Will Nicholls

MORE PHOTOS ON PAGE 24

# THE FORGOTTEN...



PHOTO BY WILL NICHOLLS

Twenty years after the James Bay Agreement was signed, a key issue has never been resolved—the fate of nine Mistissini Cree traplines that fall outside the category-three boundaries defined in the Agreement.

For two decades, trappers here haven't had the same rights as other Crees, and have endured harassment from Quebec conservation authorities. Now, the issue is becoming more urgent because Hydro-Quebec is moving full-steam ahead on the development of a hydro-project that would drastically affect these Cree traplines.

"The issue is still very much on our table," says Mistissini chief Henry Mianscum. "It is our view that when the James Bay Agreement was signed, those tallymen appear to have lost all their traditional rights, while other people gained recognition of their exclusive rights to harvest. These people have been deprived and this is something they can't understand or accept," he said.

"I think that issue should have been dealt with many, many years ago. Not now, 20 years after the signing of the Agreement."

**by Will Nicholls and Alex Roslin**

**The Nation:** We've heard Mistissini recently petitioned the Grand Council to act on new land claims outside the territory set out for Crees in the James Bay and Northern Quebec Agreement?

Chief Henry Mianscum: I don't know if I'd call it new land claims. It was something that was supposed to be dealt with immediately after the signing of the James Bay Agreement. There are a group of approximately nine traplines located on the eastern side of the height of land. In the James Bay and Northern Quebec Agreement there is a territory that is marked out which follows the boundaries of the 1898 and 1912 Acts.

That was done to simplify the area that was going to be included in the Agreement. At no time were the Crees informed they would lose any rights to hunt, fish and trap on the traplines located beyond the height of land that aren't included in the James Bay Agreement. There was always an understanding, however, that it would be dealt with by the Quebec government and the Cree people. The trappers of that area themselves understood that they would be involved in the alleged benefits that the James Bay Crees would receive under the Agreement. So these people would be enjoying full harvesting rights as stated under the Agreement.

Under the Agreement, you have category 1, 2 and 3 lands, and all Crees have exclusive rights to practice harvesting activities on all these categories of lands. The area we are contesting lies past

the height of land, where we do not have those exclusive rights. We have been subjected to the administration of the MLCP [Quebec's Ministry of Recreation, Hunting and Fishing], and were forced to have an administrative arrangement with another group of native people, the Montagnais, before our people could practice harvesting activities on traplines that have historically passed from one generation to another generation.

What we are doing is bringing the issue to the table and forcing the issue to be dealt with by all the signatories of the James Bay and Northern Quebec Agreement. So it's not a new land claim, but rather the reinstatement of those rights that those people had before the Agreement even existed.

**What does Mistissini need to do to bring this issue to the table? Does it involve historical studies or archeology? How do you prove this was historically Cree territory?**

This issue has been in the Cree files since 1982. I recall that file when I was Director of Traditional Pursuits for the CRA. It was one of the files I had to deal with at that time.

One of the main problems was to bring the Montagnais to recognize the claims made by the Mistissini Cree tallymen. In those days, it was difficult to include the height-of-land issue as a priority, as there were many other priorities the Crees had to deal with,

CONTINUED ON PAGE 13

# ...CREES OF MISTISSINI

namely housing, education, health. Everything had to be established as well as the Cree/Naskapi Act and Indian self-government legislation.

So all these so-called little issues became secondary, less of a priority. It seemed that this issue was lost in the shuffle. But it was not lost to us, the people of Mistissini. We've requested from time to time that this file be administered and coordinated through the CRA or the Grand Council because we wanted that issue to be dealt with and resolved.

That's not the only issue pertaining to lands that was outstanding. The entire category 1A and 2 lands have yet to be finally transferred to the Bands. We still have an outstanding issue to deal with there. The Quebec government almost forced the Mistissini band to accept as not being in their area of interest category 2 areas of Lake Mistissini which include the prime fishing areas we need to sustain our outfitting operations.

As for the height-of-land issue, many of the people had difficulty going into the traplines without being harassed by the conservation agents of the MLCP. It came to the point where people didn't understand why they being harassed or why it was difficult for them to approach their own traditional hunting grounds.

It was something that was never contested by the hunters and trappers of the Montagnais people. Their elderly people who were always in contact with the Cree trappers who owned those traplines had never confronted the Cree tallymen to tell them they had no right to those lands or that they belonged to the Montagnais. As a matter of fact, the hunters and trappers of the Montagnais recognized that we were indeed we the owners and the rightful hunters and trappers on the traplines in question.

So we had two groups of people who recognize each other. Where the problems lie is with the elected officials of the Montagnais people, including the regional entity, the Council of the Attikamik/Montagnais. The CAM didn't recognize it as Cree land and I speculate it's probably because they see the height-of-land claims issue as something that would interfere with their own land-claim negotiations with the government of Quebec.

Historically, they claim that land was part of the Montagnais territory. That is where the difficulties lie. What we have wanted to do over the years is bring in the Montagnais people and have a meeting on a nation-to-nation basis without involving the Quebec government or the MLCP, and try to hold some kind of forum that would resolve many of our differences.

We don't believe we should have to go and see an entity that is foreign to both of our peoples to solve an issue that could easily be solved by the two sides. But the difficulties are the political differences of the two groups.

I can understand why they were reluctant to come to an agreement. At one time, the elected chief of Point Blue accepted to meet with us and go over that file to see how we could resolve it. That was the closest we ever got to setting up a meeting. You have to understand there is a language barrier. The Montagnais speak either just their language or French. Very few spoke English or Cree. Perhaps that's changed today, but that was part of the issue back then.

We have to respect their people and, of course, we want them to respect our people, but it has always been one of our views that

this should be dealt with on a nation-to-nation basis. Now we know that the Montagnais are in the process of concluding their negotiations with the government of Quebec, as well as talks with Hydro-Quebec on future hydroelectric projects in that area. These projects would affect some of our traplines in the height-of-lands claim. We wrote a letter to Premier Bourassa last fall saying we objected to any form of settlement with the Montagnais if part of the settlement includes our traplines. We sent that letter to let him know the issue is still very much on our table and there were other letters that went to other ministers, as well as to the Grand Council of the Crees and CAM over the years.

The file was picked up again and, rather surprisingly, we were notified that the Grand Council had successfully arranged for a meeting with CAM on these issues. In the meantime, two of our representatives have continuously met with the concerned trappers to go over the file to determine the boundaries and keep in contact with the Montagnais. I guess their efforts paid off.

I wanted to say we are very grateful to learn the Montagnais are willing to come to the table to resolve this issue. The meeting was on Feb. 8. The next meetings will include myself and other people who have followed this file. I want to make it clear we are dealing on a nation-to-nation basis. We are not approaching the provincial or federal governments. It's not any form of a land claim. We just want to ensure we have the recognition that our people historically owned those traplines and have harvested in those traplines for many, many generations.

That is something we want to establish. If any rights have been lost as a result of the omission of these traplines in the James Bay Agreement, that is another issue we may be looking at. But first of all, we want to establish that respect and recognition that our people can go to their traplines without being harassed or dominated by an outside agency telling them where or how much they can hunt, or who they can bring. This is something no one expected as a result of the James Bay and Northern Quebec Agreement.

## Have you discussed this with the Quebec conservation authorities?

We have not talked with them specifically on this issue, but we have contested some of their actions in harassing the Cree tallymen in the past. We did not like what the conservation agents were doing to these people, threatening them or confiscating their stuff. We don't approve of those types of tactics.

We never met with the MLCP on that issue because they couldn't single-handedly resolve it. It's the government of Quebec that we would have to deal with. It is our view that when the James Bay Agreement was signed, those tallymen appear to have lost all their traditional rights, while other people gained recognition of their exclusive rights to harvest. These people have been deprived and this is something they can't understand or accept. The James Bay and Northern Quebec Agreement was something agreed to collectively by the Cree people and was not supposed to exclude any of the Cree people.

But I guess the way the Agreement was negotiated resulted in that. I don't know if it was deliberate or if it was just an issue that couldn't be resolved at the time. But I think that issue should have

CONTINUED ON PAGE 14

# ...CREES

CONTINUED FROM PAGE 13

been dealt with many, many years ago. Not now, 20 years after the signing of the Agreement.

**What proposed dams in the Montagnais territory would affect those traplines?**

The Mistissini River comes through those traplines and that is the area they studying with the idea of possible dams. We know there is a project Hydro-Quebec and the Montagnais have been discussing, the Ashuapmushuan hydro-project. We have limited information, but we have grave concerns.

Recently, I received a letter from the president of Hydro-Quebec in reply to a letter we wrote last fall contesting the fact that negotiations on future hydroelectric projects were still an issue that the Crees of Mistissini had to deal with. We were basically talking about EM-2, the next project that would come after EM-1. Aside from EM-2, we brought up that project in the east that would affect those traplines.

**What part of the James Bay Agreement deals with this issue?**

The land regime is under section five and that is what we are contesting. We are contesting the fact that there are no provisions in the Agreement that mention this area.

**Is there any section in the Agreement that allows for future negotiations on any omitted areas?**

No. This is the way many things came to be after the fact. For instance, the Ouje-Bougoumou is another issue where there are no specifics on how the land transfer or the whole question of Ouje-Bougoumou would be handled.

It was only done as it arose and the height-of-land issue is the same thing. But the issue is still there. The only thing we can depend on is what the negotiators can recollect. One of them was Philip Awashish and we are very fortunate to have Philip working on this file because he is one of the few people who can recall a lot of these discussions that were left up in the air that would be dealt with after the signing of the Agreement.

The important thing is that people want none of their rights to be lost. In this case, they have lost their rights and we want this resolved as soon as possible. This was never the intent of the Agreement.



PHOTO BY: WILL NICHOLLS

## NORTH OF 50

The taxi driver from Chibougamau told me he wasn't a bigot. "I'm not racist," he said. "Mind you, I detest Arabs. But I have nothing against Indians."

I was on my way from Chibougamau airport to Mistissini. It was my first time in a Cree community. I was coming up for the Raid des Braves skidoo race and the Mistissini Carnival. My taxi driver, André, was a former miner, an ex-secretary in the local PQ association and volunteered to fight in France's bloody war to keep Algeria as a colony. The previous night, his partner made \$300 taking some Crees up to Nemaska, and here he was getting paid \$100 by the Mistissini band to drive me to another native community.

He was telling me all about the Indians. They are pampered, hypocritical and corrupt, he said. But worst of all, he said, they're not friendly.

"They keep to themselves," André informed me. "They are very unfriendly. It's like the Jews or the Greeks or Arabs in Montreal. They don't integrate. They want to keep their old ways even though they are in a new country."

But, I protested, I know many native people who are very nice.

"That's Montreal. Up here it's different," he snapped. "If they talk to you, it will only be business. They won't invite you into their home. You'll see."

What an idiot. In fact, I got invited into eight people's homes during only five days up North. I wonder if a Cree would get such hospitable treatment on a visit to Montreal or Chibougamau. Those five days showed me why the people of Mistissini love their village so much and adore the land around it—the beauty of the forests, the lake, the river that flows past the village, the clear night sky, the dry wind, the smell of skidoo gas, the quiet. I was sorry to come back to Montreal.

And the people opened their homes without hesitation. Chief Henry Mianscum set a high standard when he invited me and fellow editor Will Nicholls into his home for an interview and fed us some delicious goose. Will's mother, Dorothy MacLeod-Nicholls, and niece, Elizabeth, were also gracious hosts, feeding and entertaining us after a hard day's work and letting us beat them at SuperNintendo.

Some of my myths were shattered, as well. I did some target practice with two Crees who shall remain nameless, and to our amazement, none of us could hit a bottle of anti-freeze with a .306 rifle at 100 metres. We took three shots each. It's no great secret that the white man isn't the greatest shot, but aren't Crees supposed to be some of the world's finest hunters?

People were friendly, but not everyone was in happy spirits. One night, a young man who had a bit too much to drink told me he wanted to commit suicide. Later, he got upset with his girlfriend because she wanted to go home. I hope he has the courage to hold on and his friends can find the strength to love him in the difficult times.

During our stay, it was quickly noticed that I am tall. One evening, I passed by a well-refreshed man obviously having a good time who jokingly yelled out in my direction: "All of his growth went into his height and not elsewhere." One of Will's cousins was equally amazed. "In Wemindji, they'd think you were a giant," he said.

Crees unfriendly? I don't think so.

BY ALEX ROSLIN

# MISTISSINI DEBATES TOURISM

The Crees of Mistissini have always marvelled at the natural wonders surrounding their village on beautiful Lake Mistissini. Now, a growing number of Mistissini leaders want to show those wonders off to the world by getting into the booming business of "eco-tourism."

Not only would eco-tourism create economic prosperity for Mistissini, say the industry's boosters. Tourism could even be a blessing for the traditional lifestyle of Mistissini Crees and provide trappers with extra income.

The ambitious plan is the result of a year's consultation and research by the Mistissini First Nation's economic-development department. The plan would see the construction of a new restaurant-lodge and eventually Mistissini's own airport, as well as the development of dozens of programs for tourists of every ilk, from the adventure hound to the fly-fisher, to the admirer of Cree culture. Tourists will be able to live and fish with a trapper, scuba-dive in some of the clearest waters in Quebec, go white-water rafting in the Rupert River or helicopter-skiing in the Otish Mountains and much, much more.

Tourists would be attracted by the virgin beauty of the Mistissini territory, two local wildlife reserves and the strong First Nations presence—a strong draw for the European markets, especially France and Germany. Mistissini officials are banking on the fact that travellers are quickly tiring of heavily commercialized tourist traps, and want something new and environmentally friendly. Many Europeans have heard about the Crees' fight against hydro-development and are interested in finding out more about their way of life.

"For a long time, tourism was laughed at," says Mike Prince, of Mistissini's economic-development department. "All of a sudden, it's one of the top five industries in the country. By the year 2000, it's going to be the major industry in Quebec. All governments in the last 10 years have been throwing themselves into tourism. It's growing every year."

The economic-development department has just released an 84-page planning report that outlines in detail how Mistissini can get into the lucrative eco-tourism business while preserving the environment and community life. The plan envisions that most of the programs would be ready by

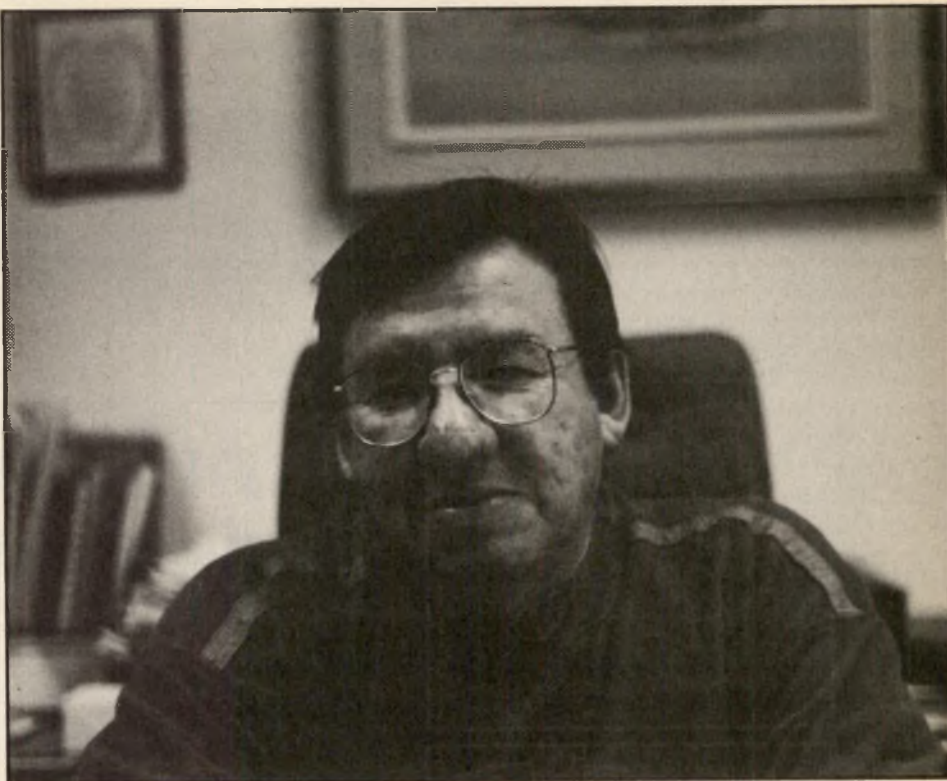


PHOTO BY: WILL NICHOLLS

October 1995.

Prince described tourism as one of the most effective strategies for economic development. "In almost every industry, there are major negative impacts," he said. As an example, he cited large-scale clear-cutting forestry, which destroys a lot of land and brings a large influx of non-Cree workers, who must be given northern allowance and scarce housing.

Mistissini's tourism plan, on the other hand, takes care to leave the environment unharmed and provide jobs mostly to Crees, Prince said. "If we do it well, we can mold it to our own needs. Trappers would probably benefit the most," he added, saying that the tourism plan could lead to the creation of a tannery and sale of furs to tourists right in Mistissini, rather than export to Europe. "We wouldn't have to worry about distribution of the furs any more. It would be more worthwhile to stay out in the bush."

Prince emphasized that keeping strict controls on the tourism is an important priority. Regular meetings will occur every six months to evaluate the impact of the influx of tourists. "If we have 100 tourists clicking their cameras at 10 at night, maybe people

won't like that," Prince said.

Discussions are currently underway with the Cree Trappers' Association about tourism programs involving trappers. One issue that remains to be resolved is the question of whether trappers would have to pay taxes on the money they make from tourists. "The CTA really wants to make sure that trappers are informed and the consequences of the tourism are clear," Prince said.

Don MacLeod, Mistissini's coordinator of economic development, agreed that eco-tourism offers great potential for economic development that would be appropriate for the community. "You have to look at people and their skills," he said. "You don't have to bring in a lot of outsiders to show people how to put up a tent or make a fire. There are 48 trappers' cabins in Mistissini territory and 60 to 80 cabins and tent camps that are only used in the winter and spring. That's a massive infrastructure."

MacLeod said Mistissini got world-wide recognition as a prime tourism spot when the Harricana skidoo race passed through for the first time in 1990. International media went bananas over the culture camp, and Mistissini was swamped with calls from

CONTINUED ON PAGE 16

# ...Eco-Tourism

CONTINUED FROM PAGE 15

travel agents and tourists wanting to come up.

Already, several parties of tourists have had successful stays in the culture camp. In early February, 12 people visited from France for three days. Four of them are planning to come back this summer. Several dozen skidoo racers and race organizers stayed overnight during the recent Raid des Braves skidoo race. Other groups from Europe are expected soon, as well as a group of CEGEP students who want to learn about racial issues, the Cree way of life and the wilderness.

MacLeod also said it's important for the tourism program to be controlled by the community. He said he hopes the debate about tourism will start in the community right away. "We want Mistissini to start thinking about tourism. Is this what people want? I want more input from the community. I think it's time for a serious discussion."

So far, public discussion about the plan has mostly remained confined to a 26-member steering committee composed of representatives of all community entities, including the band, health board, Chamber of Commerce, CTA and Mistissini Lake Outfitting Camps. The committee met four times in the last year. Residents will be invited to public meetings to discuss the tourism plan this spring and summer.

Mistissini is also spearheading a regional conference about tourism strategy for all nine east-coast Cree communities. Last week, MacLeod spoke with Willy Iserhoff, director of traditional pursuits at the Cree Regional Authority, to work on details for the conference.

MacLeod is hoping that out of the meeting will finally emerge a Cree Outfitting and Tourism Association. Such an association is entitled to government funds under the 1975 James Bay and Northern Quebec Agreement, but it's taken nearly 20 years to get one underway. In the meantime, the Quebec Outfitters Association got grants that Crees could have used to fund their own tourism planning and marketing.

"We need our own association," said MacLeod. "Let's not keep waiting."

--Alex Roslin



PHOTO BY: MILL NICHOLLS

## TRAPPERS CAUTIOUS ABOUT TOURISM

Cree trappers are reacting with caution to Mistissini's tourism plan, says Thomas Coon, vice-chair of the Cree Trappers' Association.

"I have a lot of concerns. I don't mind sharing the resources, provided there is good management and control. We support tourism under certain conditions."

Coon is a community representative sitting on a 26-member steering committee that has held consultations on Mistissini's tourism plan over the last year. The plan's success depends on the cooperation of the trappers, and Coon said the trappers are monitoring tourism developments "very closely." If executed properly, he said tourism could be beneficial to trappers.

The plan would open up Mistissini territory to dozens of new eco-tourism and adventure tourism programs, including heli-skiing, scuba-diving, fly-fishing and white-water rafting. Tourists would also be able to spend time with trappers fishing and living on the land, and learn about Cree culture and traditions.

Coon said that one worry of some trappers is that they would be used as tourist guides without being paid. "I hope they don't use them like Indian Affairs. They are experts in the land, in the water, in water routes, fishing and in winter uses of the land. We have to recognize that they are professional people and pay them accordingly. These people are not slaves. They have to make a living too."

Coon also expressed fears that the tourism plan could backfire if anti-fur lobbyists go on excursions with trappers and learn information about Cree trapping practices. "I hope that what these tourists learn will not be used against us."

He said this already happened when the Inuit allowed members of Greenpeace to come on whaling expeditions, and later found that the environmental group was using the information against the Inuit in its anti-whaling campaign. Coon said environmentalists could gain information about how Cree trappers hunt migratory birds and lobby American authorities to change the treaty with Canada on migratory birds. They could also use the information in their anti-fur campaign in Europe.

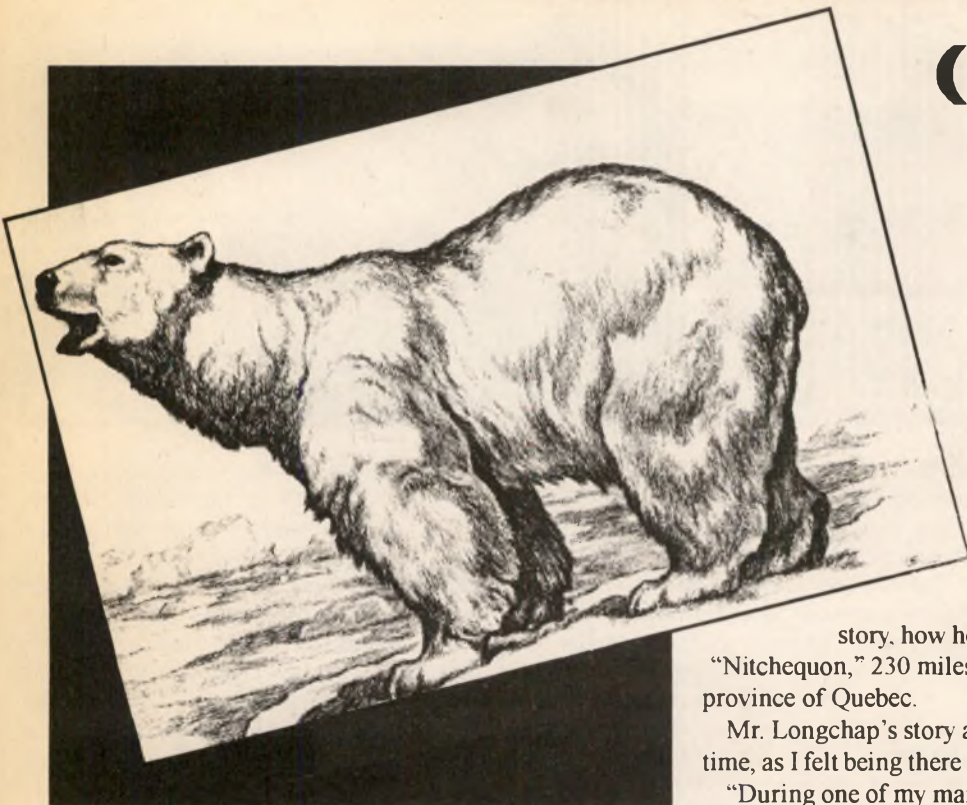
Coon also had mixed feelings about the Mistissini band's idea of building a tannery so furs can be sold to tourists in the community, instead of being exported. He said a tannery could result in overharvesting, but that there may be benefits nonetheless. "For it to be feasible, it would need a certain quantity of fur to meet the tannery's demand. I'm not sure we can support even the current rate of harvesting in Mistissini. But if it's going to create jobs and gets subsidies from the government, it's at least worth looking at."

Coon also cautioned that the CTA cannot itself give the Mistissini band permission to use trappers' cabins for tourism purposes. Each trapper will have to enter into a separate agreement with the Mistissini band on the use of their cabin. "It's private property," he said.

--The Nation Staff

# WAAPUSKWAPEU

## (POLAR BEAR MAN)



In the fall, I would hunt with my Grandfather on the southern end of Mistissini Lake. During one of these seasons, a Cree from the Nitchequon area was staying at this hunting camp. His name was Robert Longchap, known by the elders as Waapuskwaapeu for having killed a Polar Bear.

One evening, I had the fortune to hear his story, how he killed a Polar Bear on his trapping grounds, "Nitchequon," 230 miles north of Mistissini, in the middle of the province of Quebec.

Mr. Longchap's story and adventure has been on my mind for a long time, as I felt being there with him as he told it.

"During one of my many hunting ventures, seeking food for my family, I was coming onto a small pond on my hunting grounds. I stopped because I noticed a large animal coming from the right toward the same pond. This animal was all white, looked like a Bear, but was a very large Bear. This White Bear was going to cross in front of me, right down the middle of this pond, about 100 feet away. The deep snow didn't seem to slow this White Bear down, as he plowed to his shoulder in snow.

"This White Bear could feed my family, as we didn't have any food at our camp, since this winter hunting had been very poor. Standing in the cover of the trees, many thought came into my mind. Is my 30-30 rifle powerful enough to kill this animal? What will happen to my family if this Bear kills me? And how will I get this Bear home? My mind was made up to try to kill this White Bear, as this animal was sent to me and would keep my family from starving.

"I pumped a shell into my 30-30 rifle, put another bullet into the magazine, which gave me seven shots to kill him. I took aim at the White Bear, just below the shoulder where his heart would be. When the White Bear was in the middle of the pond, right in front of me, I took my first, second and third shots. The White Bear stopped as the bullets hit him, then I fired the other four shots as he slowly fell down. The White Bear was down. I reloaded my rifle, made a small fire to keep warm and waited for a half-hour to see if the White Bear would get up.

"After, I started walking toward him with my rifle ready. When I could see his head, I put two more bullets into his head. Then, I started poking this White Bear with a long stick to see if he was dead. Now that I was sure this White Bear was dead, how was I going to get him home? I decided to go back to camp and get my family to help me.

"When I got home, after telling my family about my kill, my mother-in-law told me that I had killed a Polar Bear. When she was young, she had seen a Polar Bear killed on the James Bay coast. She said all parts could be eaten, except the liver which was poison.

"We went out to get the Polar Bear, put him on two tobaggans tied side-by-side in which he still hung over the side. After we cleaned and cut up this animal, I used the hide as a floor cover on my main camp, which covered the whole floor."

BY DON MACLEOD

With that last comment, we left Robert Longchap, "Waapuskwaapeu" (Polar Bear Man), sitting by his stove, smoking his pipe and possibly thinking of other hunting ventures.

# CREE LAND IS NOT QUEBEC'S FOR TAKING, SAYS AWASHISH

BY NATION STAFF

The biggest obstacle to Cree economic development is the government of Quebec's view that Cree lands are a vast frontier waiting to be exploited for its resources, says Philip Awashish.

"Quebec policies perpetuate the notion that Cree territory is a frontier for the development and exploitation of resources for profit and greed, and disregard the rights and interests of the people who permanently inhabit the land," says the long-time former vice-chair of the Cree Regional Authority and executive chief of the Grand Council, now a consultant. "The government has so far simply left the Crees out of the development of resources."

Back in the 1970s, Awashish was one of the young Crees who alerted other Crees about Hydro-Quebec's plans to build dams on Cree lands after hearing about the plans through the media. He held top positions in the CRA and Grand Council for 17 years. Awashish spoke with *The Nation* about the ongoing controversy over the sagging prof-

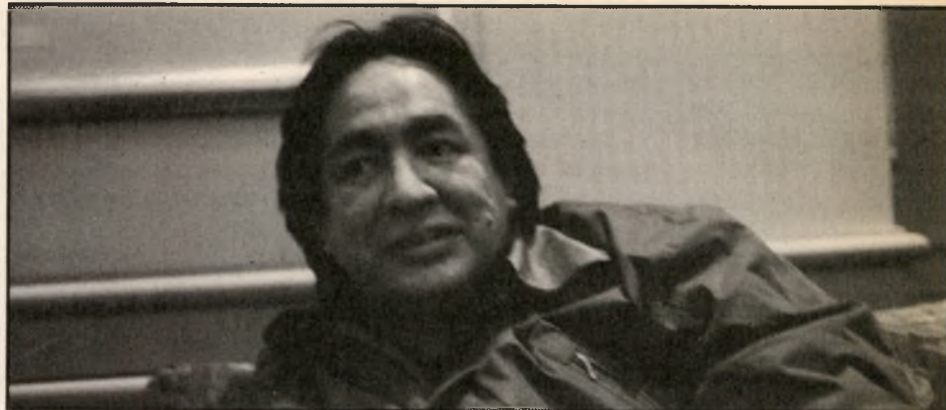


PHOTO BY WILL NICHOLLS

its and poor job-creation record of the Cree economic-development companies.

"Creeco should not deal with economic development the way it has in the past. The Cree Nation has to deal with it with a clear vision and direction. Economic development goes beyond thinking of Creeco. Crees have to reassert their sovereignty."

Creeco may claim to pursue the economic interests of the Cree people, but Awashish said it is subject to the same rules as any other company conducting business

in the North. "It should be subject to the rules, sovereignty and jurisdiction of the Cree Nation, not all the corporate laws and policies of Quebec," he said.

"The only way the Cree Nation can make any advance in economic development is for us to get involved in the development of resources in a way that's compatible with the hunting-and-fishing way of life. If we, both native and non-native people, are not going to practice sustainable development, we're lost. All wealth comes from the land."

## SPORTS

# SEASONED PRO AND OJ CREE WIN CHIBOUGAMAU RALLYE

BY ERNEST WEBB

Remember when as a kid you were on the teeter-totter, then suddenly your friend as a joke jumps off, then you slam down hard. That's pretty well how the Chibougamau Rallye feels, but it goes on for a couple of hours.

The 28th annual Rallye in Chibougamau was held on February 26. It was a cold, windy Saturday morning. There were 27 racers in the pro class, 57 in the amateur and 69 in the president, which is for the old machines—the older the machine the more points you get. The pros route takes them 280 km, for the amateur it's 165 km and the president 90 km.

Starting in front of the town hall, racers zoom through downtown toward the highway leading towards Mistissini, then go 26 km to the first checkpoint along the highway which is lined with spectators, then the main route goes inland around Chibougamau Lake with the president cutting across the lake, the amateur continu-

ing around it and the pros heading towards Chapais, then back to Chibougamau.

The trail is a narrow winding one which twists through the woods and consists of bumps and holes with checkpoints along the way. The bumps are made by people checking out the trail before the race. Depending on the machine, physical fitness and driver's skill, it can be as smooth as anything. You can end up zig-zagging through

the bumps and holes with ease, or every single bump could become excruciatingly painful and you dread the next bump coming up.

Anyone who enters the rallye enters a test with the trail as the tester. There are many whose machines break down and can't finish the race. Each race is a lesson, and anyone who comes in and finishes no matter the time passes the test.

## THE WINNERS:

### Pros

Chantal Bonneau from Malartic using a Ski-doo MX Z with a time of 4:02:26

### Amateurs

Walter Bosum from Ouje-Bougoumou using a Polaris XCR with a time of 2:37:58

### Presidents

Benoit Heref Gauthier from Acton Vale won with 72 total points using a 1963 Ski doo (that's 31 years old)

PHOTOS FROM THE RALLYE WILL APPEAR IN OUR NEXT ISSUE

## BOOK REVIEW: *INDIANS ARE US?*

BY MIKE RYAN

*Indians Are US? Culture and Genocide in Native North America* is the title of the latest book by Ward Churchill, the co-director of the American Indian Movement (AIM) in Colorado.

Churchill, who is Creek/Cherokee Métis, touches on a broad variety of topics in the book's various chapters, and devotes much of the book to showing how the First Peoples have been subjected to genocide.

The first essay, "Bringing the Law Home," sets the tone for how the book must be read. Churchill quotes from Raphael Lemkin's ground-breaking work *Axis Rule in Occupied Europe*, who writes that genocide has two phases: "destruction of the national pattern of the oppressed group," and "the imposition of the national pattern of the oppressor." This means that all or even most members of the oppressed group do not necessarily have to be killed in order for a genocide to have happened, Churchill says.

Churchill also cites the UN Draft Convention on Genocide, which defines genocide as the "disintegration of the political, social or economic structure of a group or nation" and the "systematic moral debasement of a group, people or nation," as well as the "destruction of a group" or "preventing its preservation and development."

In the subsequent essay, "Let's Spread the 'Fun' Around," Churchill examines how the sports world trivializes Native names, images and symbols and by extension the cultures from which they are drawn. The following essay, "In the Matter of Julius Streicher," examines the Nuremberg precedents and how they apply to the U.S. treatment of Native Peoples.

In "Nobody's Pet Poodle," Churchill examines the impact of the 1990 U.S. Act to Promote Development of Indian Arts and Crafts. This act "makes it a federal crime punishable by up to \$1 million in fines and up to fifteen years in federal prison for anyone not federally recognized as being a Native American to 'offer to display for sale or to sell any good... which... suggests it is Indian produced.'" To be recognized as an American Indian artist one must meet the blood quantum standard of one-quarter or more Native blood by birth, or be enrolled in a federally recognized Indian "tribe." In short, this is the extension of what has been referred to as "statistical extermination" or "arithmetical genocide" to the world of art.

Readers in Quebec and Canada will be interested in the essay, "And They Did It Like Dogs in the Dirt," Churchill's examination of Bruce Beresford's film, *Black Robe*. This film, Churchill argues, debases and demonizes Mohawk, Montagnais and Algonquin culture. Comparing *Black Robe* to Nazi propaganda films, Churchill says, "*Black Robe* is ... the sort of 'sensitive' and 'mature' cinematic exposition we might have expected of the Nazis, had they won the war."

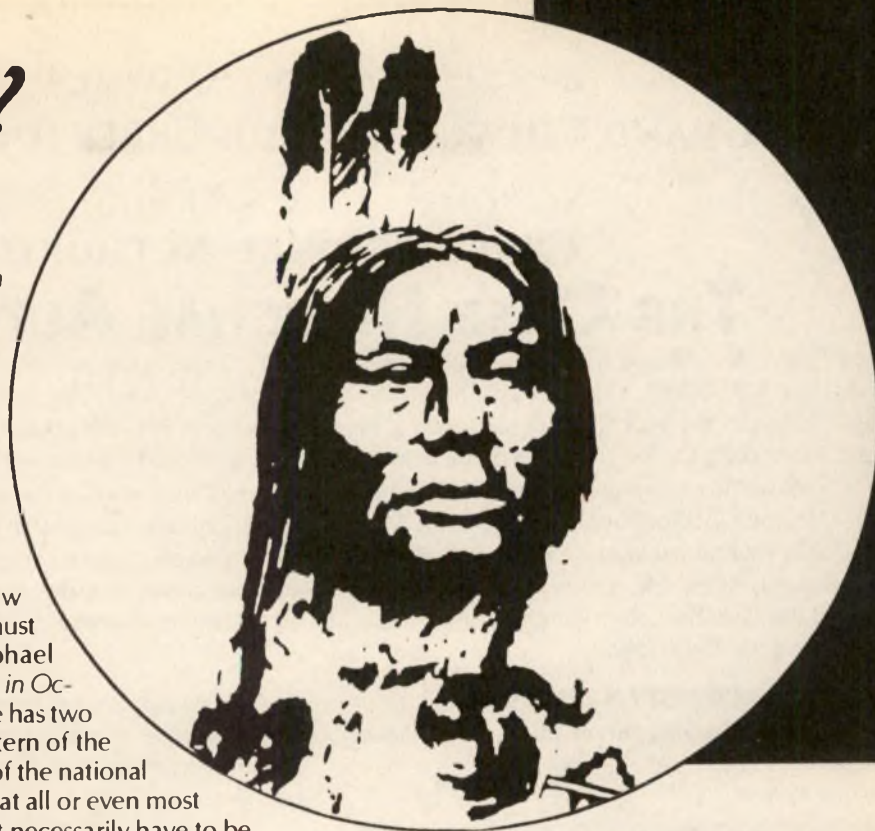
In "Another Dry White Season," Churchill examines Jerry Mander's most recent book, *In the Absence of the Sacred*. When Mander turns his attention to the role that land-based Native cultures could play in addressing the problems we are all now facing, a problem arises. "Of 305 bibliographical entries at the end of the book only seventeen... are identifiably written by Native Americans," Churchill notes.

Three essays, "Renegades, Terrorists, and Revolutionaries," "The Real Revisionism"

and "AIM Casualties on Pine Ridge, 1973-1976," deal with the events surrounding the Wounded Knee stand-off on the Lakota Sioux reservation of Pine Ridge in South Dakota.

Churchill then turns his attention to how traditional Native spiritual practices have been misused by both non-natives and Native profiteers. In "Indians Are Us?" he examines how the so-called Men's Movement has adopted and bastardized Native traditions in what Russell Means has qualified as "cultural genocide." In "Do It Yourself 'Indianism'," Churchill turns his attention to the parallel phenomenon of profiteering by Natives who recognize that they can make a tidy profit selling Native traditions to alienated Europeans.

Churchill concludes by examining the "Euroamerican's continuing insistence upon referring to native societies as tribes rather than as peoples." It's more than an issue of semantics, he says. As the UN Declaration of the Inadmissibility of Intervention in Domestic Affairs of States and the Protection of Their Independence and Sovereignty states, "All states shall respect the right of self-determination and independence of peoples and nations, to be freely exercised without any foreign pressure, and with absolute respect for human rights and fundamental freedoms."



$\wedge \rightarrow \rightarrow^{\circ} \quad C \leq r' L /$

# CRIMES AGAINST HUMANITY

**If nifty little "pep" gestures like the "Indian Chant" and the "Tomahawk Chop" are just good clean fun, then let's spread the fun around, shall we?**

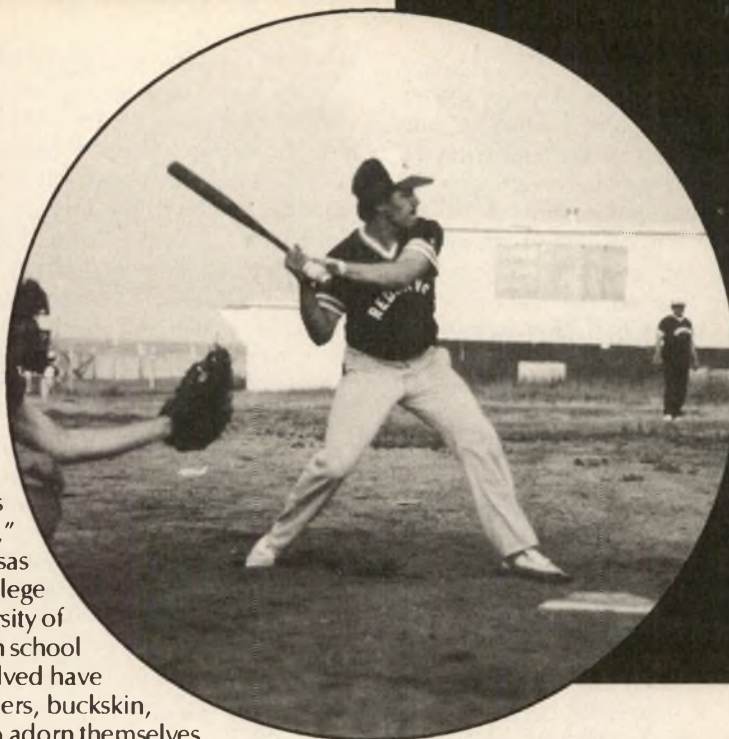
BY WARD CHURCHILL

During the past couple of seasons, there has been an increasing wave of controversy regarding the names of professional sports teams like the Atlanta "Braves," Cleveland "Indians," Washington "Redskins" and Kansas City "Chiefs." The issue extends to the names of college teams like Florida State University "Seminoles," University of Illinois "Fighting Illini" and so on, right on down to high school outfits like the Lamar (Colorado) "Savages." Also involved have been team adoption of "mascots," replete with feathers, buckskin, beads, spears and "warpaint" (some fans have opted to adorn themselves in the same fashion), and nifty little "pep" gestures like the "Indian Chant" and "Tomahawk Chop."

A substantial number of American Indians have protested that use of native names, images and symbols as sports team mascots and the like is, by definition, a virulently racist practice. Given the historical relationship between Indians and non-Indians during what has been called the "Conquest of America," American Indian Movement leader (and American Indian Anti-Defamation Council founder) Russell Means has compared the practice to contemporary Germans naming their soccer teams the "Jews," "Hebrews" and "Yids," while adorning their uniforms with grotesque caricatures of Jewish faces taken from the Nazis' anti-Semitic propaganda of the 1930s. Numerous demonstrations have occurred in conjunction with games—most notably during the November 15, 1992 match-up between the Chiefs and Redskins in Kansas City—by angry Indians and their supporters.

In response, a number of players—especially African Americans and other minority athletes—have been trotted out by professional team owners like Ted Turner, as well as university and public school officials, to announce that they mean not to insult but to honour native people. They have been joined by the television networks and most major newspapers, all of which have editorialized that Indian discomfort with the situation is "no big deal," insisting that the whole thing is just "good, clean fun." The country needs more such fun, they've argued, and "a few disgruntled Native Americans" have no right to undermine the nation's enjoyment of its leisure time by complaining. This is especially the case, some have argued, "in hard times like these." It has even been contended that Indian outrage at being systematically degraded—rather than the degradation itself—creates "a serious barrier to the sort of intergroup communication so necessary in a multicultural society such as ours."

Okay, let's communicate. We are frankly dubious that those advancing such positions really believe their own rhetoric, but, just for the sake of argument, let's accept their premise that they are sincere. If what they say is true, then isn't it time we spread such "inoffensiveness" and "good cheer" around among all groups so that everybody can participate equally in fostering the round of national laughs they call for? Sure it is—the country can't have too much fun or "intergroup involvement"—so the more, the merrier. Simple consistency demands that anyone who thinks the Tomahawk Chop is a swell



pastime must be just as hearty in their endorsement of the following ideas—by the logic used to defend the defamation of American Indians—to help us all really start yucking it up.

First, as a counterpart to the Redskins, we need an NFL team called "Niggers" to honour Afro-Americans. Half-time festivities for fans might include a simulated stewing of the opposing coach in a large pot while lawyers and cheerleaders dance around it, garbed in leopard skins and wearing fake bones in their noses. This concept obviously goes along with the kind of gaiety attending the Chop, but also with the actions of the Kansas City Chiefs, whose team members—prominently including black team members—lately appeared on a poster looking "fierce" and "savage" by way of wearing Indian regalia. Just a bit of harmless "morale boosting," says the Chiefs' front office. You bet.

So that the newly-formed Niggers sports club won't end up too out of sync while expressing the "spirit" and "identity" of Afro-Americans in the above fashion, a baseball franchise—let's call this one the "Sambos"—should be formed. How about a basketball team called the "Spearchuckers"? A hockey team called the "Jungle Bunnies"? Maybe the "essence" of

CONTINUED ON PAGE 22

# CRIMES AGAINST HUMANITY

CONTINUED FROM PAGE 21

these teams could be depicted by images of tiny black faces adorned with huge pairs of lips. The players could appear on TV every week or so gnawing on chicken legs and spitting watermelon seeds at one another. Catchy, eh? Well, there's "nothing to be upset about," according to those who love wearing "war bonnets" to the Super Bowl or having "Chief Illiniwik" dance around the sports arenas of Urbana, Illinois.

And why stop there? There are plenty of other groups to include. "Hispanics"? They can be "represented" by the Galveston "Greasers" and San Diego "Spics," at least until the Wisconsin "Wetbacks" and Baltimore "Beaners" get off the ground. Asian Americans? How about the "Slopes," "Dinks," "Gooks" and "Zipperheads"? Owners of the latter teams might get their logo ideas from editorial page cartoons printed in the nation's newspapers during World War II: slant-eyes, buck teeth, big glasses, but nothing racially insulting or derogatory, according to the editors and artists involved at the time. Indeed, this

**S e c o n d**

World War-vintage stuff can be seen as just another barrel of laughs, at least by what current editors say are their "local standards" concerning American Indians.

Let's see. Who's been left out? Teams like the Kansas City "Kikes," Hanover "Honkies," San Leandro "Shylocks," Daytona "Dagos" and Pittsburgh "Polacks" will fill a certain social void among white folk. Have a religious belief? Let's all go for the gusto and gear up the Milwaukee "Mackerel Snappers" and Hollywood "Holy Rollers." The Fighting Irish of Notre Dame can be rechristened the "Drunken Irish" or "Papist Pigs." Issues of gender and sexual preference can be addressed through creation of teams like the St. Louis "Sluts," Boston "Bimbos," Detroit "Dykes" and the Fresno "Fags." How about the Gainesville "Gimps" and Richmond "Retards," so the physically and mentally impaired won't be excluded from our fun and games?

Now, don't go getting "overly sensitive" out there. None of this is demeaning or insulting, at least not when it's being done to Indians. Just ask the folks who are doing it, or their apologists like

Andy Rooney in the national media. They'll tell you-- as in fact they have been telling you--that there's been no harm done, regardless of what their victims think, feel or say. The situation is exactly the same as when those with precisely the same mentality used to insist that Step 'n' Fetchit was okay, or Rochester on the Jack Benny Show, or Amos and Andy, Charlie Chan, the Frito Bandito, or any of the other cutsey symbols making up the lexicon of American racism. Have we communicated yet?

Let's get just a little bit real here. The notion of "fun" embodied in rituals like the Tomahawk Chop must be understood for what it is. There's not a single non-Indian example used above which can be considered socially acceptable in even the most marginal sense. The reasons are obvious enough. So why is it different when American Indians are concerned? One can only conclude that, in contrast to the other groups at issue, Indians are (falsely) perceived as being too few, and therefore too weak, to defend themselves effectively against racist and otherwise offensive behaviour.

Fortunately, there are some glimmers of hope. A few teams and their fans have gotten the message and have responded appropriately. Stanford University, which opted to drop the name "Indians" from Stanford, has experienced no resulting drop-off in attendance. Meanwhile, the local newspaper in Portland, Oregon recently decided its long-standing editorial policy prohibiting use of racial epithets should include derogatory team names. The Redskins, for example, are now referred to as "the Washington team," and will continue to be described in this way until the franchise adopts an inoffensive moniker (newspaper sales in Portland have suffered no decline as a result).

Such examples are to be applauded and encouraged. They stand as figurative beacons in the night, proving beyond all doubt that it is quite possible to indulge in the pleasure of athletics without accepting blatant racism into the bargain.

Ward Churchill is the co-coordinator of the Colorado chapter of the American Indian Movement. This article first appeared in the U.S. monthly *Z Magazine*. It is reprinted with Churchill's permission.



Cleveland "Indians"

# THE FIRST ABORIGINAL LAW MOOT

## KAWASKIMHON A GREAT SUCCESS

The first ever aboriginal law moot court was held in Toronto late last month. Because this was an aboriginal moot it was given a native name, "Kawaskimhon" which means, "Speaking with knowledge." It was also opened with a prayer by an elder who talked of respect for the Earth and a hope that our journey would be enlightening to that which is really important. Traditional blankets and drawings were hung in the moot court room. In the halls, there were tables of aboriginal crafts for sale. It all contributed to the sense that this was an aboriginal event.

Perhaps I should begin by explaining what a moot is. It is a mock appeal where law students present legal arguments based on the facts of a particular case. This moot was based on the case *Delgamuukw vs. British Columbia*. In the original trial, the British Columbia Court of Appeal decided that aboriginal rights were not extinguished due to the protection of Section 35 of the Constitution Act of 1982. In a ruling that was hundreds of pages long, the court also decided that these aboriginal people did not have self-government.

A panel of three judges presides over a moot. The chief justice was Mary Ellen Turpel, a professor at Dalhousie Law School and the constitutional advisor to the Assembly of First Nations. She is also Cree and recently co-authored a book with Ovide Mercredi, *In the Rapids*. Another judge was Joseph Arvay, who was the Queen's counsel for the province of British Columbia when *Delgamuukw* went to trial. The third judge was Gordon Peters who is Ontario vice-chief of the AFN. He was there to represent the political perspective in the debate over aboriginal issues.

There were three teams of two law students to "moot" the issues. The first team chose the issues and represented the Gitskan and Wet'suwet'en people. The issues for this moot were: (1) Is there a right to self-government for these people? and (2) Does the provincial government have the power to extinguish aboriginal rights? The second team represented the interests of the provincial government. They argued that the provincial government had the right to extinguish aboriginal rights. The third team represented the interests of the federal government and their argument was that they could extinguish aboriginal rights but that the province could not.

The majority of the mooters were aboriginal and all of them were from the University of Toronto Law School. This was because it was the first year the moot took place and other law schools wanted to see how it would turn out.

Each mooter is given 40 minutes to present their arguments and after each team is done the court recesses for 10 minutes. Because of the knowledge of the panel and their closeness to the issue, the panel intervened a lot during the mooters' arguments. None of the mooters even got a chance to complete their arguments and almost all were allowed to go into overtime. One mooter didn't get past the first page of her first argument before her time was up.

The issues were handled well, with many references made to the Constitution Acts of 1867 and 1982 and other relevant legislation and cases. There was also talk of fundamental unwritten rights of human beings like the rights to existence and dignity. It was obvious these mooters had done their research.

At the end, the judges reserved judgement and instead commented on the moot itself. Mary Ellen Turpel appreciated the attention given to this important case and hoped the moot would become an annual event. Gordon Peters said that some of the propositions had made him angry as an aboriginal person, but that he had learned a lot. Finally, Joseph Arvay acknowledged the fact that the mooters faced a tough bench but that the teams did a fantastic job on the issues.

After the moot, there was a reception catered with traditional food where the audience and mooters met the judges. Presents were given to the judges, elders and mooters. All left with a feeling that it was a good day and were already talking about next year's moot. It was then that I realized I had been there for over six hours. But I could not think of another place I would have liked to be on that day.

BY DONALD NICHOLLS



### Coming On CBC TV

#### Maamuitaau This Week

March 5/6

**Maamuitaau** visits the Native Friendship Centre of Montreal, where urban Cree people meet to share their culture and visiting Cree come to meet a friendly face. **Maamuitaau** profiles the role and services of the centre.

March 12/13

**Maamuitaau** travels to the George River country to visit with Samuel Bearskin and go out on a traditional caribou hunt. There have been incidents of caribou been shot and left to rot and Samuel Bearskin is concerned.

See **Maamuitaau** at 8 a.m. Sundays on CBMT, at 6:45 Saturday and 18:00 Sunday on SRC and on CBC North and TVNC.

CBC  North

# RAID DES BRAVES



## CLASSIFIEDS

## 100-BIRTHS

## 101-BIRTHDAY GREETINGS



## ALTERATIONS ON THE SPOT IN LESS THAN ONE HOUR

# the Nation's CLASSIFIEDS ORDER FORM

[illegible]

**FREE!** +\$8 for every photo  
Send money order (only) to The Nation, 5678  
Parc Avenue, Box 48036, Montreal, PQ, H2V 4S0.  
Valid until March 31, 1994

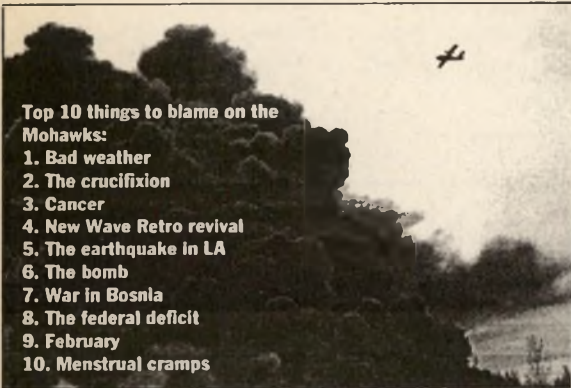
In Nemaska, we are available through the Nemaska General Store, and in Waswanipi, through our representative, Sidney Snowboy Orr. In Ouje-Bougoumou, *The Nation* is available at a local outlet.



## PARANOIA CAN BE FUN!

The Bloc Québécois says Mohawks have joined up with the Mafia and are smuggling cocaine. The Bloc says Mohawks are also cigarette-smugglers, gun-runners, and scary, dangerous people. Now you can blame the Mohawks too. Come along with Secret City and play ....

# BLAME THE MOHAWKS



### Top 10 things to blame on the Mohawks:

1. Bad weather
2. The crucifixion
3. Cancer
4. New Wave Retro revival
5. The earthquake in LA
6. The bomb
7. War in Bosnia
8. The federal deficit
9. February
10. Menstrual cramps



Mohawks did it!

### Top five people blaming the Mohawks this week:

1. Kurt Browning (Mohawks made him fall in the Olympics.)
2. Lucien Bouchard (Mohawks gave him dandruff.)
3. Tonya Harding (Mohawks attacked Nancy Kerrigan and framed Harding.)
4. Michael Jackson (Mohawks set him up.)
5. John Bobbitt (Mohawks chopped off his penis and threw it in a field.)



The Mohawks made me do it!

### PERSONAL TESTIMONIALS

"I could've been a millionaire if it weren't for the Mohawks."  
 "My wife left me because of those Mohawks."  
 "I can't get a job, Mohawks have them all."  
 "The Mohawks ate my homework."  
 "Mohawks are ruining my sex life."



"THE MOHAWKS HAVE THE BOMB."

Incredible evidence provided by the Bloc Québécois reveals that the Mohawks may be in possession of an atomic weapon. "They're planning to drop a thermonuclear bomb on Montreal tomorrow," said Bloc Québécois leader Lucien Bouchard.



Thank you Mohawks for providing me with the best.



"IT WAS THE MOHAWKS WHO FRAMED ME"



Quick! Call in the Army!

### Top ten people we bet you didn't know were Mohawks

- |                   |                   |
|-------------------|-------------------|
| 1. Adolf Hitler   | 6. Godzilla       |
| 2. Charles Manson | 7. Frank Sinatra  |
| 3. Brian Mulroney | 8. The Queen      |
| 4. Milla Mulroncy | 9. The AIDS Virus |
| 5. Attila the Hun | 10. Garfield      |



Et ça fait juste commencer.

This Public Service message has been brought to you by the NEW KIDS on the BLOC.

REPRINTED WITH PERMISSION FROM HOUR MAGAZINE

## COMICS

# GARFIELD® by Jim Davis



# NOTICE

## **CREE SCHOOL BOARD POST SECONDARY AND ADULT SECONDARY-LEVEL OFF-COMMUNITY PROGRAMS**

Are you thinking of higher learning and need financial assistance?  
Please note the following:

### **Application for Financial Assistance**

**The DEADLINES are:**

- (a) **April 01** for programs/courses starting in the Fall 1994, or
- (b) **Three (3) months** in advance of any other official starting date of the program/courses.

*Application forms for financial assistance are available in the following places:*

- **All Cree Communities (at the Schools)**  
*See Student Affairs Technicians or Guidance Counsellors*
- **Adult Education Centres in the Communities**  
*(Chisasibi, Mistissini, Waswanipi, Waskaganish, and Nemaska)*
- **Cree School Board Post Secondary Offices**  
*in Montreal (1-800-463-7402) and Hull (1-800-567-9667)*

*Send application, along with required documents, to:*

### **CREE SCHOOL BOARD**

**Attention: Jane L. Blacksmith**

**1650 de Maisonneuve West**

**Suite 400**

**Montreal, Quebec**

**H3H 1J6**

**1-800-463-7402**

**514-935-6500**

# AIR CREEBEC

We expect a lot  
of ourselves.  
So can you.  
Welcome aboard!

□  
P.O. BOX/C.P. 430  
VAL D'OR Ont.  
J9P 4P4  
Tel.: (819) 825-8355  
Fax: (819) 825-0208

□  
R.R.#2  
TIMMINS Ont.  
P4N 7C3  
Tel.: (705) 264-9521  
Fax: (705) 267-1722



## WHEN WAS THE LAST TIME YOU SAVED MONEY IN MONTREAL?

7 days a week  
for 1994

**\$95\***

Since you've chosen the Sheraton Centre in  
the past, we've chosen you for a very special  
rate. Just \$95 per night. And it's available  
seven days a week.

What's more, we're located near Montreal's best shopping,  
dining and entertainment. So you'll have no trouble finding a  
use for the money you've saved. For reservations call your  
travel agent, 800-325-3535, or the hotel directly at (514) 878-2000.

OUR WORLD REVOLVES AROUND YOU.



**Le Centre Sheraton**  
HOTEL & TOWERS  
MONTREAL



\*Rate is per room, per night. Rate does not apply to groups or include taxes and gratuities.  
Some restrictions apply. Advance reservations required.

### MODEL SP-10™ MAGNUM AUTOLOADER



#### MODEL SP-10™ MAGNUM

- Only gas-operated semi-automatic 10-gauge made today
- Corrosion-resistant, stainless steel gas system for improved functioning and reduced recoil
- American walnut stock with cut checkering and low-gloss stain finish
- 26" or 30" vent rib barrels with three special Rem™ Choke tubes for both steel and lead shotshells
- Made in U.S.A.

**\$652.00**  
with case

### MODEL 11-87™ PREMIER™ 12-GAUGE AUTOLOADER



#### MODEL 11-87™ PREMIER™ 12-GAUGE

- Pressure Compensating Gas System – the action that handles shells from 3" Magnum to 2 1/4" field loads
- 26", 28" or 30" vent rib barrels with Rem™ Choke, Full, Mod. & IC choke tubes and wrench standard
- American walnut stock and fore-end with cut checkering and choice of satin or gloss finish
- Deep-luster metal finish
- Made in U.S.A.

**Excellence  
sports**

## COUPON

Excellence Sports Centre 2 MRC



With this  
coupon  
receive a

**5%**

**ADDITIONAL  
DISCOUNT**

**5%**

on a case  
of 10

iish-watichitikinuu  
uu abitich misinhiikin

POSTAL ORDERS ACCEPTED

CHIKICHII-  
NISINHIICHAANAAWAAU

**CENTRE 2 MRC**  
**191 3<sup>rd</sup> Street**  
**Chibougamau, QC.**  
Tel.: (418) 748-8137